16-16-194 received 10 May 1873.

Registered No. 73 of 1872.

The Bombay Guardian.

VOL. XIX.—New Series.—No. 11. SATURDAY, MAY 10, 1873. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Sir Bartle Frere goes home at once, without visiting Simla, and it is thought that the English Government will try to influence the Sultan of Zanzibar by a more vigorous course of action than that of which Sir Bartle was made the exponent. He might be asked first what he will take for his crown. Instead of a score of captives stretching out their hands to us, as in Abyssinia, some hundreds of thousands ask to be protected from the murderous raids of slave-dealers who carry fire and sword through Central Africa. Between them and us the Sultan of Zanzibar interposes his authority. We are no advocates for war, but a bomb or two thrown into the palace of the Sultan, after full warning given, might be the means of saving a good many lives.

—Providence has been eminently bounteous towards England in the matter of coal. Not only is there enough for the people of the present day, but for twenty generations or more to come. It was certainly never intended that anybody in England should perish for lack of coal. The utmost severity of winter has been anticipated and provided against by the enormous supply of coal. And yet it would seem that there is hardly any country where the people are so badly off for fuel as the poor of England are just now. The price of coals is such that the very poor—a mighty multitude—are unable to procure them. What is the cause of this condition of things! It all reduces itself to this,—covetousness. The love of money, the desire to be rich, the intensified spirit of competition, the rivalry between capitalists and workmen, class-jealousy, want of confidence, all these forms and fruits of covetousness have to do with the existing state of things. But we just note the one fact, the strange contrast between the large liberality of Providence and the actual penury. Men and women dying for want of fuel in England,

—It is said that one of the Bengali churches in Calcutta lately called a Native minister to be their Pastor, without any part having been taken in the selection by the missionaries. We presume the church will bear the entire burden of the Pastor's salary.

—The *Indian Statesman* says that Sir William Muir caused a careful inquiry to be made last year, in the opium-producing districts under his rule, whether the cultivation encourages opium eating and smoking in the population. The result of the inquiry was to the effect that the local consumption was increased. Our contemporary regards this as an argument in favour of the retention of the Government monopoly of opium culture; and adds:

> Though there is no room to question that the development by the East India Company of the old Moghul monopoly of *abkaree* opium to a large export trade in the commodity, for the contraband supply of China, was as vile a policy as ever a government perpetrated, there is just as little room to doubt that the conservation of that monopoly has now become both morally and financially desirable.
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> If it is right for the Government to retain the monopoly of opium culture, then it is under a sacred obligation to limit that culture to the amount that is medically required, and cease from pandering to one of the most demoralizing and ruinous tastes of mankind. We believe that such a course would be found to be both morally and financially right, though for a while the revenue of the country might suffer. There is such a thing as being richer with a little than with much.

—A Jewish Commission was sent out from New York to Jerusalem. They have embodied their observations and conclusions in a Report which has been published. In this they discourage all emigration to the Holy Land, and suggest the general elimination from all Jewish prayer-books of the portions referring to the hopes of Israel in the restitution of Palestine to the Jews and the rebuilding of the temple. The London *Times* finds in this Report "an additional argument against the folly of encouraging the emigration of the Jews to a country which has no other claim than that of a venerable monument of the past."

—An account of the Beni-Israels of this Presidency, by Simeon Benjamin, shows how greatly and grievously they have been influenced by the heathen among whom their lot has been cast in this country. Our author represents them as having come from Arabia "many years ago" in two vessels, one of which went to Cochin, the other was wrecked near Alibag. A little more definiteness of statement would have been desirable. Perhaps it was in the 7th century, when the Jews of Arabia were suffering a good deal at the hands of Mahomedans, that they came to India. Mr. Benjamin mentions a great many particulars in which, like the Parsees, they have adopted the customs of the Hindoos. In child-marriages, in devil-worship, in idolatrous services on behalf of women confined, some of a scandalous and indecent character, in marriage ceremonies, in the treatment of diseases, in caste distinctions, and in other respects, they have adopted the customs of their heathenish neighbours. We should have thought the publication of this work in Marathi would have been more likely to secure the end in view, reformation. We fancy the Beni-Israels will not give up the customs indicated, without a good deal more of persuasion and exhortation than this pamphlet contains. We trust, however, that its publication will not have been in vain. We give the following extract:

> The next day after the termination of the "*Rosheshaná*" holiday (a New Year's Day), which lasts for two days, the Beni-Israels observe a fast, generally known by the name of "*Khiricha Roja*" fast of "*Kheer*" (a dish composed of rice, cocoanut scrapings, milk, sugar, and spices). On the night of that day they prepare "*Kheer*" and buy some fruits. When everything is ready, they pray and break their fast by tasting "*Kheer*." As soon as the fast is broken,—in other words, as soon as the "*Kheer*" is tasted—it is supposed that their "*Vadavadils,*" forefathers, come from heaven and sit on the roofs of their houses; for which reason they do not give alms nor clean their houses, as they usually do with cowdung, till the day of "*Shilla sána*" the first day after the Day of Atonement, which falls on the eighth day from the fast of "*Kheer*." On the night of that day they get up at three or two and prepare oily cakes called "*Vadays,*" and other things, and fry eggs. Then they place the "*Vadays,*" the eggs, a cup of liquor, some *subjyá,* and some other things in a dish and then pray; when they pray for liquor, they pour down a little out of the cup on the ground for their "*Vádavadils,*" forefathers. At the end of this ceremony they take a shell of a cocoanut, in which they put some pieces of all the things that are in the dish, also pour some liquor, and place the shell in the rear of their houses. The dish that held all these things is washed at the same place immediately after. All this ceremony is performed for hastening the departure of their forefathers; and this must be performed before daybreak. If it is not performed at that time, it is supposed that their Vádavadils would go to heaven late, when its doors will be shut against them.
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> On the last day of the "*Mandava,*" the Tabernacle holiday, they drink very much, and jump like lambs, and dance hand in hand like the barbarous negroes of Africa, with the holy words, "*Sephertoras,*" in some of their hands. Outside of some of their synagogues they put pots of toddy and liquor. When they feel that the force of liquor in them is rather abated, they go out to drink again and dance. This mirth often leads to fightings and quarrellings. If a man is unwilling to dance, they will forcibly take him to dance with them. They also take up a man on their shoulders and ask him "Give us money for liquor, or bottles of liquor." That man is obliged to comply with the demand.
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> In point of superstition, dancing and drinking during holidays, they are just like the Hindus of lower castes. They also seem to ignore the most important point of religion, by drinking in the synagogues and thus defiling the place of worship, when they are strictly forbidden not even to allow drunkards in the synagogues on pain of God's greatest displeasure and wrath. The practice of giving offerings to their forefathers seems to have been borrowed from the Hindus.

—We have much pleasure in stating that Lord Northbrook has decided to refer the question of Government School Books to Committees in the different Presidencies, and there is hope now that the abuses to which we have been compelled to draw the attention of our readers, will be corrected. The *Lucknow Witness* says with reference to the matter:

> Most of our readers will probably differ with us when we say that we do not favour the introduction of the Bible as a text-book into the schools of India, but we would have lessons from the Bible inserted in the various reading-books. It is a singular commentary on the quality of the religious neutrality that prevails in India that school books which are filled with stories of Krishna and Rama cannot admit the parable of the Prodigal Son, or the story of Joseph. We have reason to believe that Lord Northbrook has given his attention to this feature of the present Educational system, and that he contemplates some step towards the removal of the invidious distinction

now made between the Bible and other religious books.

—THE *Church Times* calls the use of unfermented wine at the Lord's Supper 'a pious fraud.' It would be difficult for the *Church Times* to show that our Lord did not use such in the institution of the ordinance. Our views regarding the wine mentioned in Scripture have been materially modified since we learned that unfermented wine is used almost universally among Jews at the Passover, and there is nothing to show that this is a modern innovation. The Jews are scattered over almost the whole world, and until lately there was no opportunity of communication between the different fragments, and even if there had been it is inconceivable that they would have generally agreed to introduce unfermented wine if ancient custom was in favour of fermented. Here then we have testimony of a reliable character as to the wine used by our Lord at the passover, and as to the fact that unfermented wine is called wine in the Scriptures. The *Lucknow Witness* says :

We do not think the Master approves of the logwood decoctions which pass under the name of Port, or the uncertain compounds called Claret, any more than the expressed juice of boiled raisins, or the unfermented juice of the ripe grape. The Supper was first instituted during the Passover, and every child in Sunday-school knows that all fermented articles were most carefully excluded from Jewish houses at that season. Jesus scrupulously observed the law of Moses, and it is hardly credible that on the evening of the Passover he deliberately brought fermented wine upon the table.

THE *Christian Intelligencer* tells a sad tale regarding the relations of Native Christians to missionaries in Bengal and Upper India. Here is what is said :

Educated Native Christians do, as a rule, regard European missionaries with suspicion, not unfrequently with dislike. How has this come to pass? First of all it is important to ask what are the principal complaints urged by the former against the latter? The following may be regarded as a tolerably correct epitome of those complaints:—"You missionaries talk too much about your own sacrifices and trials, and too little about those of your converts; no doubt you have had something to surrender and you have something to suffer; but it won't do to compare yourselves with the first ambassadors of the Cross. At any rate you have not to wander about in sheepskins and goatskins, nor lodge in dens and caves of the earth, nor to suffer hunger and thirst and imprisonment;—you live in houses which compared to those dens and caves are palatial residences; these houses are generally well-appointed, snug, and comfortable homes; your ideas of self-sacrifice are not by any means inimical to couches, marble tables, gharries, and a little host of attendants; you know how to make life in India endurable if not enjoyable; contrasted with our humble lot and our simple homes you reign as kings in Jeshurun; and pardon us for saying that you seem to have imbibed right *royal notions* as to the respective status of yourselves and of your native flocks, yea, of the natives generally; you evidently find it very hard to forget (we wonder if you ever *tried*) that you belong to the conquering race and we the conquered—not that many of you *speak* as though you had this feeling, but your tone and demeanour imply it; you seem to desire that we shall for ever meekly sit at your feet, think your thoughts, and do your bidding; you can't bear the idea of our casting off your leading-strings; you are chafed if we assert our individuality, our right to think and act and speak for ourselves; any action of this kind is regarded by you as disparaging to your dignity, if not mutinous against your control. Then, again, you have *lynx eyes* for *our* faults, *moles'* eyes for *your own*; you are for ever bewailing our coldness, our inconsistency, our want of zeal and liberality; you scold us in your sermons; you lecture us in your Report—all this *we* must bear—woe be unto us if we have the temerity to question your own perfection in the said qualities! You tell us we are idle; do you kill yourselves with work? you lament that we don't give for 'the cause;' how much do *you* give? Your interest in us is very transient and very limited; you were glad enough to get us as converts, but alas! having once secured us, you care very little about our future well-being; if you educate us it is for your own purposes; you seem to think that in baptism the mission fixed its broad R upon us, and that we are henceforth bound to devote ourselves to its service; if we select for ourselves some other line of employment you stigmatize us as ungrateful, unfaithful, and what not; if, on the other hand, we acknowledge the claims of the mission and become its agents, your policy is to keep us down—down in *purse:* how reluctantly you give us the slightest increase of salary!—down in *position,* how tardily you sanction our promotion!—down in *influence:* if you graciously advance a few of us to the position of ordained ministers, you take care to make us feel that between your status and ours a great gulf is fixed; you do not accord to us those social amenities which you accord to your own countrymen; worse than all, you deny us the privilege to sit with you on an equal footing in your committees, to vote with you in matters of missionary finance and discipline; we feel we are *tabooed;* we see that you are not one with us, you are one with your home committees and with one another; you form a distinct confederation of your own; be it so, we will try to combine and so show that in our case too union is strength: freedom and independence shall be our watchword and our aim.

We are not sufficiently acquainted with matters on the other side of India to say how far there is a foundation for these statements. We believe there is more cordiality between the converts and the missionaries in this Presidency. At the same time it cannot be denied that there have at times been indications of a want of entire confidence on the part of converts towards missionaries. It is exceedingly unpleasant to refer to such things; it gives the enemy an opportunity to speak against the work of Missions; but we doubt if any benefit accrues from an ignoring of the real state of matters. We saw the difficulty looming in the distance the first year we came to the country; and in January 1849 printed a pamphlet on the question, What is the true Missionary Life? pointing out that missionaries must go a good deal further in the way of sacrifice and renunciation, if they did not wish to stimulate a spirit of covetousness in those who should approach them, and if they wished the converts to get the full benefit of their example. The writer in the *Christian Intelligencer*—a missionary we presume—tells some hard things about the missionaries of his acquaintance. Here are two or three paragraphs; it should be noted that the cases are said to be exceptional :

Nor can it be denied that some missionaries—very excellent missionaries too—are too forgetful of the apostolic injunction "Be courteous to all men." Partly, we are sure, through thoughtlessness, partly perhaps through want of information, partly from a natural brusqueness of manner, they are constantly offending against the laws of Eastern politeness. For instance, we have seen, we don't care to say how often, a missionary receive from natives, Christians and others, a respectful *salam*, which he has either not recognized at all, or only by a short nod of the head; in repeated instances we have seen him march along in lordly indifference of all those salutations. We are sure he never meant to be rude or to pain his fellows, but we are equally sure that such conduct is marked to his prejudice by the natives. For our part we would blush to deny even a *mehter* the same salutation as he accords to us; why should the *mehter* be a gentleman and we boors? Again we have seen missionaries who never by any chance could frame their lips to use the *honorific* style of address when speaking to natives, whatever their rank might be,—but what would *they* say if the *un*-honorific were addressed to themselves? Ah, what *would* they say?

Anon we have observed a missionary talking for half an hour with a respectable native on his door-threshold or in his verandah; he seemed, of course only *seemed,* to have a mortal dread of a native entering his study or drawing-room; perhaps the good man himself had no such dread; it is even possible his only dread was of the frowns of his *better-half,* who did not approve of too great familiarity with natives; poor man! we pity him, but we pity the *mem* more. Jesus, we believe, never had a drawing-room of His own, but sure we are if He had possessed one He would have welcomed the publicans and sinners into it. He would have done more than that, He would have brought them to His table. But the natives we speak of are not publicans and sinners.

We have seen a missionary in his study surrounded by his agents like a Rajah in his cutcherry. Do you think they ventured to sit in the presence of the *Hakim?* by no means; do you think the *hakim* asked them to be seated? not at all. Anon a buggy drives up to the door, a European friend has called; the *hakim's* face beams forth a courteous welcome as he exclaims, "Pray do be seated. I am so delighted to see you." Turning to the standing throng, the good man says by a motion of the head, "*Achcha!* you may all go into the verandah and wait a bit." They obediently retire; but, depend upon it, they think and think again upon scenes like these.

We might multiply instances of this kind, but we forbear; furthermore we do not hesitate to say that we believe these illustrations to be *exceptional*—they do not by any means depict the spirit and conduct of missionaries in general; but it should never be forgotten that missionaries generally are prejudiced by cases such as we have described.

We know of missionaries whose sincere love for the converts no unbiassed person could suspect, though we are not sure that they always succeed in convincing the converts of it. We believe it to be a most undesirable thing that the missionary should hold the purse and pay salaries, that the converts should be in the employ of missionaries or missions. We are acquainted with one Mission which has no Mission funds; all that it asks of the Society at home is to send out earnest, Christ-trusting, self-denying *men;* it asks for no salaries; it pays none; it seeks to inspire all connected with it, with a desire to witness and work for Christ; if men are drawn to it it will not be for the sake of the loaves and fishes. We are far from intimating that converts have usually been of this class; we have the highest regard and warmest affection for many converts connected with the different Missions. What we all want is to find out the best methods, and it is just as well that there should be a thorough examination of the matter, and above all the greatest possible approach to Scripture methods.

The *Times of India* has a favourable notice of the *Dambhaharak,* a Marathi monthly. We suspect that our contemporary has not gone very deeply into this vernacular magazine. Had he done so he would have found that it reserves its chief bitterness for missionaries and for Christianity. One would think that a sufficient sphere for the editor's criticisms would be found in the unhappy superstitions that hold in bondage the minds of the great majority of his countrymen; but the pooranic teachings, the 33 crores of deities, idolatry, devil-worship, the Brahmins, Bhuts, Gosavis, Maharajahs, Mooralis, child-marriages, enforced widowhood and other peculiarities of existing Hinduism, are not the matters against which his countrymen need to be warned; the great peril of the day is the Gospel. This paper seems to rely for popularity chiefly upon its diatribes against the Bible and missionaries, whom it designates blind leaders of the blind. It seeks to vindicate its title of "Exposer of Hypocrisy" by these assaults upon a system which requires men to prove all things. The

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

great leading aim of the missionary is to persuade people of the obligation which God himself has laid upon every man, to prove all things and hold fast that which is good. Hindoos grow up with the idea that God has created them Hindoos and that it is impiety to entertain any doubt of it, and that the question of evidence is utterly irrelevant. With regard to other matters they may investigate and judge, but here no inquiry is necessary. They are bound to believe that what their fathers believed and practised is right and may not be called in question. The missionary calls the attention of his audiences to the fact that they were not born in any religion, but got their religious ideas when they were eight or ten years old from those who had the care of them, and that no man can escape the obligation to exercise his reasoning faculties in inquiring how far the ancestral faith is supported by evidence. And he seeks to explain to them the great principle that no man can expect the help of God who is not willing to do the will of God; exhorting them to surrender themselves to God with a belief in his readiness to guide them and with a sincere desire to be governed by his will, whatever it may cost, and God will certainly give them light and let them know whether Christ is or is not the Saviour of men. It would be difficult to conceive of any more preposterous line than that pursued by papers like the *Dambhaharak*, in vilifying as hypocrites men who thus preach. The hypocrites are they who disfavour inquiry and require men to follow them and support them without evidence. The missionary can have nothing to gain by preaching to the Natives and winning converts; the Brahmins, priests, Gooroos, pooranics, gosavis, and Bhuts have everything to gain in the way of support and influence by keeping the people in blind subjection to them. Our vernacular contemporary delights in bringing forward infidel objections to Christianity, but the spirit in which he adduces these objections makes him incompetent to testify. He cannot possibly judge of these or similar matters, so long as he has at heart the animosity and prejudice which he displays. We would commend to him the principle above enunciated. The missionary claims to have a message from God to every man; our friends immediately leap to the conclusion that it is just an inordinate conceit that leads him to think this; their pride is wounded, they brace themselves to the encounter, and snatch up any weapon that comes to hand. But let them hear what he has to say and judge whether he is influenced by the feeling they attribute to him or not. They will find that he puts himself on the same level with themselves, as regards merit; acknowledges that he was formerly steeped in sin and full of self-conceit, but that God had shown him his wretchedness and need of a divine, atoning Saviour; tells how he believed on Christ and received forgiveness of sin and obtained power to overcome his evil tendencies; and assures his hearers that what Christ has done for him he is willing to do for all. It would be a base and culpable thing for one who has been healed of some terrible ailment by a physician, to see others dying of the same disease and not tell them of the healer; woe is unto us, if we preach not the Gospel; no maledictions would be louder than those of the unsaved if they perished through our neglecting to tell them of the way of life.

The Bombay Guardian.

SATURDAY, MAY 10, 1873.

SOME THOUGHTS ON HOLINESS. III.

We take the following from an English religious weekly:

My God, I am weary of myself; I am weary of willing without being able to perform; weary of my constant efforts and failures in seeking to realize my best resolutions. I am so depressed by the sense of my weakness that I sometimes wish I had no liberty, and that I might be, under thy powerful hand, nothing more than a being impelled to do good by instinct, or constrained thereto. I wish to be a single and harmonious being, but feel that I am double. Lord, annihilate my evil will, that I may no more be drawn in contrary directions, or wearied by these long struggles without being able to accomplish anything good. But, alas! I feel that what I ask is an impossibility; my experience tells me that the future will be what the past has been, until this mortal flesh be clothed with a glorious immortality.

Alas! Lord, at the very moment when I open my lips to pray, a strange fear lays hold of me. I have so often asked thee to change me, and yet have continually remained the same, that I am afraid lest even now, whilst I ask thee for new strength I should not profit from it any more than I have done in the past. I fear lest I should abuse thy favours, and bring down thy wrath upon my head by means of the very prayers which should secure thy blessing. Oh if but once in a hundred times I have put to use the help thou hast given me, or obeyed thy will! But no, it seems as if I took pleasure in aggravating by my prayers the new faults I am about to commit. (*The Freeman*, March 21.)

These meditations are evidently published under the impression that they embody a legitimate Christian experience and are fitted to be useful. But if this be Christianity, then indeed the world is right in stigmatizing it as a sad and gloomy affair. Can anything be more unsatisfactory than such experiences; anything more dishonouring to the Saviour? Is this the peace bequeathed by him to his disciples? Is this the faith which overcometh the world? Is this the conscience void of offence towards God and towards man? What becomes of the promise that sin shall not have dominion over us? the assurance that we can do all things through Christ who strengtheneth us? How can *this* Gospel be called the power of God unto salvation? What a mistake to call Christians saints if they are thus shamefully and perpetually defeated by their old enemy!

According to this 'experience' the Christian presents the humiliating spectacle of a man whose will is bereft of power; 'willing without being able to perform;' his efforts to realize his best resolutions are failures; so depressed is he by the sense of his wretched weakness that he wishes he had no liberty, and were a mere machine impelled to do good. He wishes God would annihilate his evil will. And what terribly aggravates the matter is that he has no hope of being anything different; as long as he lives he is doomed to these ineffectual struggles and disgraceful defeats; he is not aware of any power, now available, whereby his will may be brought into harmony with the divine, and grace obtain the mastery over sin. If he would pray, the recollection of his past failures to obtain relief, paralyzes him, and it seems to him that he is only increasing his condemnation by offering prayers that cannot prevail.

And this is the glorious Gospel of our God! These are the glad tidings that are to bring peace on earth! Can we expect sinners to be drawn by such a salvation as this? Could there be a greater misnomer than to apply the word Salvation to such an experience as this?

Here we have the delineation of a man who is enlightened as to the claims of God upon him; who sees clearly what he ought to be; who is conscious of his sinfulness; is desirous of being delivered from its thraldom; but who is fettered by sin and has no power to break these fetters. He is like a captive who formerly tried to persuade himself that he was not a captive, but who has lately been brought to realize the unwelcome fact; some friendly power has shown him the fetters which he formerly refused to see, and carried home to his conviction the fact of his bondage; moreover speaks to him at times of the blessedness of true liberty and harrows him almost beyond endurance with pictures of the delights that wait upon the emancipated; does that and no more. What would be thought of such a friend? Surely, no one would ever speak of him as a deliverer. He has merely intensified a hundred-fold the consciousness of captivity, leaving the poor man in his chains, and bidding him console himself with the thought that there will be a release at death. Such a captive is the one brought before us in Romans vii. in exemplification of what the law can do for a man. The wretched man cries out for a Deliverer, and not in vain. The law of the Spirit of life in Christ Jesus makes him free from the law of sin and death. The law of the Spirit of life is not a mere 'Thou shalt do this, thou shalt do that;' but it shows us Christ dying for our sins and living to redeem us from all iniquity; it is the Spirit in us accomplishing what we ourselves utterly failed to do. The 7th chapter of Romans showed us a man enlightened as to the requirements and the excellency of the law but walking after the flesh; the 8th shows us a man who walketh after the Spirit.

In the extracts given above there is a marked absence of faith in a present, living, loving, helpful Christ. Christ is seen as it were on the top of a distant hill blandly smiling and uttering gracious words, and you are sinking in a Slough of Despond; but it is the privilege of faith to feel the grasp of Christ's mighty hand in ours, and to feel his arm around us, and to find in him the strength that has died out of ourself. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God.

As many as are the children of God they are led by the Spirit of God. But the Spirit of God is God the Spirit, God the Sanctifier, God in the region of our sinful natures. We are stripped of the last remains of self-confidence, and learn the absolute moral penury of our nature, that we may receive the Holy Spirit and be made free from sin by his omnipotence. How? By simple faith. Moment by moment we receive Christ as our sanctification, and the Spirit of God gives us victory over our unbelief and apathy and selfishness. God's love shed abroad experimentally in our hearts enfranchises our will and enables us to do those things which are pleasing in his sight. The kingdom of God is righteousness, peace, and joy in the Holy Ghost. Thanks be unto God who always causeth us to triumph in Christ Jesus. If our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive, because

we keep his commandments, and do [not merely desire to do] those things that are pleasing in his sight.

Conviction is not conversion. Knowledge of God's claims is not piety. As many as received him, to them gave he power to become the sons of God. We are saved when we receive Christ as a present adequate Saviour, appropriating his strength to do his will now, and so going on. The faith that saves is the faith that appropriates salvation, not merely dreams of it in the future.

WHAT IS TRUTH?

The holy city. (Rev. xi. 2.) In symbolical writings, the law which applies to ordinary language no longer obtains. Words do not mean what they seem to mean. They are used in a sense quite foreign to that which properly belongs to them. Attention is called to this fact, in the 1st ch. of this book, where we are told that the seven stars do not mean the seven stars, and the seven candlesticks do not mean the seven candlesticks. No dictionary would have told us that they meant seven churches and their angels. The holy city here seems to mean Jerusalem, and therefore cannot mean that. Jerusalem ceased to be holy when God abandoned it to destruction. Christ speaking to the Jews calls it 'your place;' your place is left unto you desolate. Now neither in this mountain nor in Jerusalem, do men worship the Father; but men worship him everywhere, in spirit and in truth, lifting up holy hands without wrath and doubting. In the interpretation of symbols we are to look for spiritual parallels. We are to find under this dispensation something that claimed to be what Jerusalem of old claimed to be, the church of the living God, when only God was to be sought and found. But Jerusalem trodden down of Gentiles, even to the very court of the temple, would have been a city utterly desecrated in the eyes of the Jews. Find then a system claiming to be the one only church of God, yet held and manned by those who in their works deny him, violating his most sacred commandments, and you will have found what is here indicated. The temple and the altar remain however in their integrity. There are still some in Christendom who know only Christ and him crucified, and who worship God through faith in his atoning blood.

Days. (3.) 1260 days is the same period as 42 months (2) and a time, times and half a time, 3½ years (xii. 14). These cannot mean what they seem to mean. The 70 weeks of Daniel are used for weeks of years, and in Ezek. iv. 5, days are used for years. We thus get the period of 1260 years, indicated no less than seven times in the prophetical Scriptures as designating the period during which the apostate Christianity was to be in the ascendant.

Two olive-trees and two candlesticks. (4.) Candlestick is not the right rendering. The word means lamp-stand or candelabrum with branches through which the oil is supplied to the lamps. These figures are from Zech. iv. Only there we have one lamp-stand with two olive-trees. Here two. The olive-tree is living and is a perennial fountain-head of the oil which feeds the lamps. We may thus learn what is meant by the two witnesses. Observe first that the two are inseparable. Their testimony is one. Neither of them is a witness apart from the other. As the olive-tree can give no light apart from the lamp, and as the lamp can give none apart from the olive-tree, so these witnesses belong to each other. Look at x. 10, 11: the word made part of the prophet's life, fits him to prophesy. He is the representative of God's true people. We have then the temple and altar and them that worship therein. A true seed of God, the 7000 of Elijah, bowing no knee to Baal. Then the true witnesses, in sackcloth, yet having power to call down fire from heaven. Now such power belongs only to those who have the promises. The two witnesses then are: 1st, the word of God made available for men, by translation into their language: and 2nd, they in whom the word has fit embodiment. These two belong together and constitute the light of the world in their union. The mere distribution of God's word, apart from its embodiment in the lives of men, will do little good; obedience to God's word, without the gift of the Bible to men, will avail little. By their fruits ye shall know the true teachers, says Christ; but this implies that the people have the Scriptures as a standard of appeal. Throughout the dark ages there have been those who loved God's word and obeyed it and sought to make people acquainted with it. God's revelation written and God's revelation uttered, these are the two witnesses. With the spread of religious liberty in modern times, the testimony of these witnesses has been diffused. The greatest triumph of that liberty was when the Italian revolution of 1848 brought with it the privilege of printing and preaching in the language of the people, even in Rome itself, the Scriptures. This was soon followed by a reaction, but that again with a restoration of religious liberty, and the two witnesses are now in heaven as regards the privilege secured by law, of preaching and circulating the Gospels, and winning men to Christ.

The second woe is past. (14.) The second woe was the Turkish domination in Western Asia and Eastern Europe. This has passed away in our own days, in this sense, that there is liberty to preach and to confess Christ in the Turkish dominions, and many scores of churches have been raised up there.

Thy great power. (17.) What is this great power of God? It is something that had been in abeyance. The power of God was manifested in apostolic days in signs and wonders and mighty deeds. Shall there be through the restored faith and consecration of God's people the restoration of these mighty displays of divine power? But, after all, the greatest power of God is seen when man's will is identified with his own, placing all the capacities of man at the disposal of God. Let man be brought to see himself in his true nothingness and impotency and dependence, and surrender himself without reserve to God, and receive God in Christ as the portion of his soul, then is the power of God most conspicuously revealed; for 'the kingdom of God is within you.' 'As thou Father, art in me and I in thee, that they also may be perfect in us, that the world may know that thou hast sent me.'

And the dragon stood before the woman who was ready to be delivered. (xii. 4.) This designates the time. Rome had become nominally Christian, but was really the deadly enemy of the true people of God. The woman represents the early church. The man-child represents the church of the latter-day. But the two are separated by a long interval, through the prevalence of a fatal system calling itself a church, but relying chiefly on the secular powers of this world.

He was cast out into the earth, and his angels were cast out with him. (9.) When people professing Christianity are taught to look to saints and angels and the Virgin Mary, as objects of supplication, then in the symbolical sense the devil has possessed himself of heaven. The emancipation of professing Christians from this idolatry is the casting out of the devil and his angels.

—*They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.* (11.) This explains the war in heaven waged by Michael and his angels. Michael (Heb.) means "Who as God?" and is the expression of faith. The believer, clothed with the promises, has unlimited power with God. They overcame by the blood of the Lamb which enabled them to draw nigh to the throne of grace prevailingly, and by their testimony to the power of this living Saviour in their hearts, and by their readiness to seal their testimony with their blood, actually suffering martyrdom many of them. Before the days of the Reformation, men shut themselves out of heaven by their false beliefs, and it was as though Satan were there in power hindering the entrance of penitent sinners, by the doctrine of purgatory, by that of good works, and by the obscuration of the true glory of Christ as all-sufficient to the sinner. As the manifestation of Christ in the days of his ministry was according to the faith, so is it now; and the heaven of Christendom is as the faith of Christendom. To overcome is to carry your faith triumphant through all whereby the world seeks to hinder it; to carry the cross to Calvary and suffer to the bitter end. We overcome by non-resistance; not the non-resistance of pusillanimity, but the non-resistance of faith. 'That I may have the fellowship of his sufferings, and attain unto the resurrection of the dead.'

Epitome of News.

Saturday, May 3, 1873.

—*Indian Statesman:* "The Jesuit Colleges do not teach history but romance; and so Father Leiter tells us that 'the real cause of the loss of Germany to the Church was the corruption of Germany.' A more complete falsification of history could not be ventured upon. It was 'the corruption of *Rome*,' not the corruption of Germany, that provoked the Reformation; and it is an insult to public intelligence in these days to attempt to hide the fact. If Father Leiter has been himself so taught as to believe what he affirms, it is but another proof that the order is educated in schools where history is falsified. The Prussian Government has come to the determination to arrest the evil, by refusing for the future to allow any man to act as a schoolmaster or a teacher of religion in its dominions who has not passed through a curriculum of studies that shall inform him *truthfully* of the facts of history."

—The same: "We find it impossible to forget that under cover of purely spiritual pretensions the Papacy has been one of the chief political forces in Europe, and remains so down to this day. The time is not remote when she claimed to dispense kingdoms, and depose monarchs at her will, and when she threw the ægis of her protection over every ecclesiastic in Europe, and denied the right of the secular power to touch either the property or the persons of the clergy or the religious orders. And so far from having abandoned these pretensions, or any of them, it is the fact that had the Ultramontane party, of which the Papacy is the expression, the power, it would subvert all Protestant rule and depose every Protestant monarch in Europe: it would close every Protestant Church and every Protestant University and school in existence; would abolish all freedom of the press, stop all Protestant missionary effort, and the circulation of the Scriptures, throughout the world. It is simply the want of *power*, and no want of inclination or will whatever, that circumscribes the action of the Papacy at this moment, and confines it within its present limits.

"If the reader will give but a twentieth part of the care to the reading of this document [the Papal Allocution of the 22nd June 1868] that was lavished by the *Curia* on its preparation, he will see the Papacy but five years ago boldly declaring the Austrian laws null and void; *daring* the Austrian Government to execute them, and commanding them to withdraw them: and the whole legislature and executive boldly placed under ban, with the Emperor Francis Joseph at its head. All that the Papacy could do to provoke rebellion and civil war in this case it did."

—*Christian Advocate:* "The prevalent disease in Egypt is ophthalmia, and a large proportion of the children are afflicted with it at an early age. Total blindness, or at least the loss of an eye, is common every step in the streets of Alexandria and Cairo, and still more so as one ascends the Nile. But the natives regard this disease as God's will, and instead of having it treated accept it willingly. Nothing is done for it; it is regarded as a divine visitation, against which not a hand ought to be raised. And so with other diseases in other countries.

"But the missionaries are making a thorough change in this respect. They are combining teaching and preaching with intelligent medical care, and when a disease is healed it has often been found that access to the soul has been opened. The native physician in Nazareth, Palestine, is essentially a missionary. He was converted in England and became a Christian. Now he holds a Bible-class at night, distributes books and tracts, and is the leading physician of the town. He is putting up a hospital, and designs still more to combine the medicine of the body with that of the soul. The Scudder family in India is a notable example of the successful union of the two. Within the last few months the Reformed Church has taken important steps in this direction. In the college at Beirut a leading branch of instruction is medical, and some of the instructors are at once doctors of divinity and medicine. Thus we see that one science after another is coming up to do its share in the world's evangelization. All offerings are being laid at the Redeemer's feet."

Monday, May 5.

—We find it difficult to believe all that is said of the Indian Police, and we would hope that the following report, which a Hyderabad correspondent sends to a Madras contemporary, may prove to be unfounded:—"A singular tragedy occurred in a village the other day some few miles from Hyderabad. A Banian who arrived at the village late in the evening went over to the police station and asked permission of the jemadar to allow him

to rest there, as he was afraid to proceed on his journey at that late hour. His request was readily assented to. In course of conversation it was discovered that the Banian had a bag of money with him. After he had gone to sleep, the jemadar and his peons held a consultation among themselves to murder the man and take possession of his money. The Banian, then pretending sleep, overheard the conversation, and when all the men were safe in the arms of Morpheus, quietly stole from his bed, threw the cloth he had on his person over the jemadar, got out of the Thannah, and perched himself upon a tree with the bag of money. A few minutes after, he found to his horror the peons assemble under the identical tree and dig a grave, which being done they went back, and, mistaking the jemadar for the Banian, deliberately murdered the former, and after hacking the body to pieces they threw the bits into the grave. The peons have been taken to Hyderabad."

—*Friend of India:* "We learn by telegraph that the lay missionary, Mr. Downes, has been brought back to Peshawur in safety, but we have still to learn the details. The Church Mission established chiefly through Sir Herbert Edwardes seventeen years ago at Peshawur has seen as many as sixteen missionaries in that period, and of these eight have fallen victims to its climate, while seven have been driven to England by sickness contracted there. It has had a direct influence on Central Asia, of which it is the outpost. Thrice the Government of India has sent some of its seventy converts on dangerous missions of inquiry, among the Wahabees at Palari, on the north bank of the Indus, during the Umbeyla campaign, and recently away by Chitral, where Soobadar Dilawar Khan fell a victim to the treachery of the Chief. A learned Moulvie in Kashgar has been for some time in possession of Christian books which he carefully studies. An old Moulvie who imports several camel-loads of Korans from India to Bokhara was nothing loath to add to his stock translations of the Bible. The Rev. Mr. Hughes remarks that it is impossible to form an opinion as to the extent of the distribution of Christian books beyond the frontier line, 'but we are occasionally surprised to hear of their existence in regions where we had no idea that the influence of our Mission extended.' Among the large class of divinity students who throng Mahomedan mosques, there are some thoughtful men who are always willing to study 'any new thing,' if it can be done without exciting the bigotry and suspicion of their co-religionists, and the Mission endeavours to influence them by the secret distribution of Christian publications. In Peshawar itself a written discussion has been going on with a learned Moulvie who has studied the Christian Scriptures, and the letters are about to be published in Pushtoo. It was in 1818 that Dr. Carey first translated the whole Bible into that language in five volumes, and it is pleasant to read this testimony fifty-five years after—'It was an earnest of the largeness of heart and depth of love of that great man, who, whilst he was labouring for the spiritual welfare of the more cultivated Bengalee, could turn his thoughts to that of the rough, warlike tribes of Afghanistan.' When he heard of this translation, Eldred Pottinger, then in Herat, relinquished his attempt. Sir John Logan, of the same political mission, distributed Carey's translation and Henry Martyn's Persian Testament among the Afghans, and sent a Toorkee Testament to the people of Toorkestan."

—The same: "In 1872 a party of Americans, led by F. Pavy, left San Francisco to endeavour to reach Wrangelland, in the Arctic Sea. They landed near the mouth of a large river running from the N. W., and about eighty miles inland observed many indications of mammoth remains. On clearing away the snow from one of the spots the whole of a well-preserved animal of this genus was exposed to view. The head was beset with long thick white hair, and the tusks, eleven feet eight inches in length, were curved backwards towards the eyes. The animal was in a kneeling position, the hinder part of the body being deeply buried in the snow, and in such an attitude as it would take if it had died whilst endeavouring to extricate itself from the bog. In its stomach were found bark and grass. These remains were distributed for miles over the plain, and were so abundant that it appeared as if a numerous herd had perished there. The place swarms with polar bears, which live upon the bodies."

—*Advocate:* "Dr. Uriah Clark and Mrs. Julia Hubbard Clark were received into full communion in Park-street M. E. Church, Chelsea, Mass., March 9. The former for many years was a prominent Universalist and Spiritualist preacher, author, and editor, and the latter a popular young trance spiritual lecturer. They are both now labouring successfully to save souls from the errors they have renounced."

—*Madras Standard:* "We regret to have to record the death of the Rev. Mr. Coultrop, who for a long period was connected as a Missionary with the S. P. G. Society in Tanjore. The deceased gentleman retired from his active duties some short time ago, in consequence of failing health."

—*Indian Mirror:* "It is with extreme regret that we have to announce the death in Calcutta of the Rev. James Alden Campagnac, who was for several years the junior resident missionary at Monghyr in connection with the Baptist Church. This announcement will, we have no doubt, be received with feelings of intense pain by the numerous friends and admirers of the lamented deceased. For some time past his health was very indifferent, and he came to our city for a change, we believe, in December last. He was only 30 years old when he died. Of a meek and unassuming disposition, amiable beyond measure, and liberal, though always bold in the castigation of folly and wickedness, the Rev. Mr. Campagnac was a remarkable model of what a missionary in India should be."

—*Times of India;* our Health Department: "It has often been remarked that one half the people in all great towns are quite ignorant how the other half manage to make their living. In Bombay the difference is greater than this, and not only do less than one-third know how the remaining two-thirds live, but the few who have the management of the affairs of the city have grievously neglected the duty they owe to the large number of poor and perfectly helpless people, who occupy nine-tenths of the streets which run through the town and island of Bombay. The most crowded and the poorest parts of Bombay lie near to Byculla, covering the whole of Cammattipoora, which stretches down to the Bellasis Road, and continuing across Duncan Road to Bhendy Bazaar Road opposite the Jamsetjee Hospital. The greater portion of this district is intersected with a large number of narrow streets, in every one of which the roads are unmade, the drainage is imperfect, and there are scarcely any lamp-posts, so that nearly the entire neighbourhood is in total darkness every night. There are no wooden receptacles for refuse to be seen, and the rubbish is allowed to remain in the streets; nor are any sweepers to be seen at work, and only one municipal cart was visible collecting some of the heaps of dirt with the help of one miserable sweeper. No inspector was to be seen, and no one seemed to care whether the streets were cleaned or not. Driving out of this miserable locality we came suddenly into the Bellasis Road opposite the Byculla Hotel. Here the contrast was surprising and shameful. Not a speck of dirt to be seen, the road recently swept, and every care and attention paid to the comfort of the inhabitants; but why so much cleanliness here, and so much dirt and misery not two hundred yards from the spot? The comparison is too odious, and the reason too obvious, to be mentioned again."

—The same: "We are very glad to find that the steam-boiler accident at Broach on Wednesday was not nearly so disastrous as at first reported to us [mentioned in our Epitome of last Friday.] It was what is understood technically as a collapse and not an explosion, of the boiler that occurred: instead of seven, only two persons were killed on the spot, and about sixteen more or less scalded."

Tuesday, May 6.

—*Times of India:* "This morning we were invited to inspect in the Mazagon dock the bottom of the barque *David Aughtersen*. The ship has been stripped of her metal sheathing. On the port side, right on the floor, about four streaks from the keel, and about 15 feet from the forefoot, is a hole made by the Xiphias, or swordfish. The sword was broken off and remained in the hole, leaving four inches projecting from the bottom. All attempts, however, to get it out failed, and they had finally to cut away the wood and so loosen it, and then they succeeded in breaking off a piece nine inches long. The point, which has pierced right into the timbers, still remains imbedded, and, judging by the dimensions of the piece that has been extracted, it is twelve inches in length. When it occurred no one on board can tell, but from the appearance of the broken sword it must have been done some considerable time. We had often heard of these occurrences, they are matters of history, and are mentioned by Aristotle, and we have seen several swords of the Xiphias, which were said to have been extracted from vessels. This, however, was the first opportunity we ever had of seeing the sword *in situ*. The amazing force of the shock may be imagined when it is sufficient to pierce through the copper, and from 13 to 14 inches into the solid oak plank and timber. From the position of the hole, the swordfish must have risen up right under the ship. It is well known that it is in this way, from beneath, that this fish attacks the whale."

Wednesday, May 7.

—*Indian Statesman:* "One of the most prominent features in the history of the infallible Popes has been their stirring up the Christian work of war in Europe. To incite the nations to war against the Turk, as the common enemy of Christendom, admitted perhaps of excuse, if not justification; but it is one of the most common facts of history that, down almost to our own days, the Infallible Papacy has been the constant disturber of the peace of Europe by its machinations. From his dying couch Innocent IX. sent forth the exhortations to war by which all Europe was set in commotion. Urban VIII. thought of nothing but war, and was the chief instigator of the conflict waged between the two leading powers of *Catholic* Christendom in the 17th century, the Pope leaguing himself with France and bringing about thereby the terrible Thirty Years War. The Pope laboured hard to prevent the peace that closed it, and finally issued the famous Bull that annulled it, absolving from their oaths all who had sworn to maintain it. And all this is quite consistent with Infallibility! The lengths to which the Ultramontane party carry the doctrine are incredible. Bellarmine is the great authority who formulated the dogma, and in doing so relied in the main upon the false Decretals of Isidore, now admitted by the Jesuits themselves to be forgeries, after denying the fact for two centuries. Bellarmine says that whatever doctrine it pleases the Pope to prescribe the Church must receive. There can be no question raised about proving it; she must blindly renounce all judgment of her own, and firmly believe that all the Pope teaches is absolutely true, all he commands absolutely good, and all he forbids simply evil and notorious. For the Pope can as little err in moral as in dogmatic questions. Bellarmine goes so far as to maintain that if the Pope were to err by prescribing sins and forbidding virtues, the Church would be bound to consider sins good and virtues evil, unless she chose to sin against conscience. The precise Latin words are—"Si autem Papa erraret præcipiendo vitiavit prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes mala, nisi vellet contra conscientiam peccare."—*De Rom. Pont. IV.* (ed. Paris, 1643), p. 456. Is it not utter blasphemy? And yet this is what the whole Roman Episcopate has declared to be the ancient doctrine of Christianity. What no reverent man would dare say even about God himself, this Ultramontane party blasphemously, and without hesitancy, say of the Pope."

—*Bombay Gazette:* "It is many years since the subject of finding useful employment for destitute Europeans in Bombay was first broached, and we see the painful result that has followed when the duty has been left to Government. We do not say that Government are unwilling to relieve the streets of the shameful sight of European destitution; on the contrary, we believe that they would be glad to aid any efforts that the European public might put forth to establish a public workshop or find any honest employment for Europeans. We do not write without experience, and we say that the most deserving cases of European destitution are neither to be found on our streets nor within the walls of the vagrant-yard of the House of Correction. Some of it can be seen in the European Hospital, but the greater part is hidden from view, and exists in the dens and crannies of the meanest districts of the island. It is a shame to our religion and to our nationality that honest European destitution can find no man to befriend it; none to put forth the hand of succour, none to recognize it as a thing to be sought out and relieved. The Press has preached and exhorted, and we feel ashamed again to draw public attention to the matter, lest again our preaching and exhortation should prove abortive. There must be some life, some spirit, some liberality left in a city in which a thousand Englishmen can be assembled at a Governor's *levée*. A leader only is required. Who shall it be? Why not the Sheriff of Bombay?"

—*Times of India:* "The little town of Oodwara is situated on the Bombay and Baroda Railway line, where there is a fire-temple which is one of the oldest institutions in India, and is held in the greatest respect by the Parsees. During the month of Ader, which commences on the 19th instant, and which is considered sacred to fire, this temple is visited by the Parsees from all parts of Western India. In order to give every facility to them, the railway authorities have issued instructions for stopping the up and down mail trains at Oodwara for one month, beginning from the 19th instant. This arrangement was suggested by Mr. Byramjee Jeejeebhoy in a letter to the Traffic Manager, who has obtained the sanction of the Agent to the proposal. It is expected that about 5,000 Parsees will visit the fire-temple at Oodwara during the month of Ader."

—*Pioneer:* "A sad accident is reported as having lately befallen a party of recruits for the 4th Goorkhas, proceeding to join their regiment at Bukloh. It seems that at a place called Batala, near Gurdaspore, a man lowered his *lotah* into a well for water. The string broke, and in trying to recover the *lotah* he fell in himself. While he was being pulled up by his companions the sides of the well gave way, precipitating fourteen men and women to the bottom. Of these no fewer than five perished, viz. two recruits and three recruits' wives.

—*Indian Statesman:* "A person convicted in a Mofussil Court of breaking open post-office boxes was sentenced to six months' imprisonment. Another person in a different part of the Mofussil was also punished in the like manner for being found guilty of cheating. Both the convicts respectively appealed against the sentence, which was doubled in both instances."

—*Indian Mirror:* "Mr. F. H. Skrine, the Assistant Magistrate of Rajshahye, and Babu Mohendro Nath Bose, Deputy Collector of the same place, give interesting accounts of the cultivation of mulberry and ganja respectively in the Rajshahye district. The ganja yields a yearly revenue of Rs. 11,06,818 to the Government of Bengal. The cultivation of ganja flourishes in a tract of land lying on the north of Rajshahye, south of Dinagepore, and south-west of Bogra. It is also grown in the tributary mehals of Orissa. Mr. Campbell is anxious to know whether shipments of ganja are still made to China."

—*Times of India*, from the Vernacular Press; "*Subhasadhini:* The worship of Tina Nath in the pergunnah of Maheswaradi is carried on very extensively. This worship consists of eating ganja and nothing else. No one but Government can put a stop to this; we hope Government may not refrain from doing anything, under the false conviction that this is connected with religion."

—"The *Swiss Times* reports that Father Gavazzi was preaching on the suppression of religious corporations, when two men, one of them a tailor from Faenza 30 years of age, and the other a Roman student 18 years of age, were discovered in the act of fixing a large bombshell full of powder and iron on the door of the Evangelical Chapel in Via del Corallo. The two miscreants, taken in the act by the guards of the Questura, were arrested before they could accomplish their infernal design. It was indeed most fortunate the bomb did not explode, or it must have caused great damage, the room being full of people. The arrested men were immediately given up to the Procuratore del Re, to whom also was delivered the sequestered bomb. The student had been arrested before for injuries to the arms of Savoy, and for having taken part in a demonstration on the death of a Pontifical gendarme."

Thursday, May 8.

—*Home News*, April 18: The illness of the Pope continues to create anxiety in the Catholic world.

The Carlists have made an attack on the town of Puycerda, but withdrew after twelve hours' fighting, and next day were attacked by the Republican troops, and left behind them a large number of killed and wounded. At Barcelona tranquillity has been restored, but symptoms of disorder and discord continue to prevail in the provinces.

The Modoc Indians have made a treacherous attack upon the Peace Commissioners sent to negotiate with their chief, Captain Jack, by the American Government. The general commanding the troops and one of the commissioners were both killed on the spot, and several other persons were wounded. Severe chastisement is threatened by the American troops, who are about to make a general attack upon the Indians. The President has given orders for the most determined measures to be taken, even to the extermination of the tribe.

In the town of Colfax, in Louisiana, the long-continued struggle between the whites and blacks has been revived by a political feud. The Republicans took possession of the Court House, and left 400 negroes to defend it. The Liberals, forming an armed body of whites numbering 150, advanced to turn them out. They had driven the party from a breastwork of cotton bales into the Court House, when the blacks are charged with an act of treachery. They sent out a flag of truce, and when the whites approached in answer to it they were fired upon. Thus enraged, they fell upon the negroes, killing a hundred and wounding many beside. This is a "down South" mode of conducting political disputes that will call for inquiry. But the means of suppressing such riots seem strangely wanting in the States.

A revolution in Panama has deposed President Neyra, and restored to power ex-President Corressa.

Friday, May 9.

—The *Indian Statesman:* "We read in the *Bombay Catholic Examiner:* 'In the first number of a new journal called *Los Descamisados* (The Shirtless) the writers declare: "On the altar of our conscience, with a voice which shall strike terror into the tyrants, 'War to the rich! War to the powerful! War to society! A truceless war—a war to the death!' Against you we direct our shots, whether you call yourselves in the human comedy pope or emperor, prince or aristocrat, priest or secularist, capitalist or proprietor! You are the Cains of society. We will not conceal our inspiration from you. It is absolute and complete social levelling (*nivelacion social absolutary completa*). Anarchy is our only formula. Everything for everybody (*toda para todos*), from power even to woman. This is our programme, but before putting it into practice it is necessary society should be purified. A bloodletting (*sangria*) is essential—short, but grand and extraordinary. Make way for the shirtless (*descamisados*)! Our Black Flag is unfurled—War to the family! War to property! War against God."'

"It is impossible not to be struck with the fact that this frantic revolutionary wickedness is unknown in Protestant countries. The countries which succeeded 300 years ago in throwing off the Papal yoke, and obtaining religious freedom, have as vast a proletariat to provide for as any Catholic country whatever, but revolutionary impulses of this Satanic malignity are quite unknown amongst them. Rome had it all her own way in France, Spain, and Italy, stamping the reformation therein utterly out in blood. The result is an utterly infidel France, utterly infidel Spain, utterly infidel Italy, with society heaving over a volcano of human wickedness, that threatens to engulf all classes in one common ruin. Turn now to Protestant Germany, Protestant Denmark, Protestant Holland, Sweden, Norway, Switzerland, Scotland, England, and America, all alike under innumerable Papal curses for their laws, constitution, and religion, which have been over and over again declared by the infallible Papacy to be infamous and abominable; and what do we see? Vast classes of the poor living in deep distress, but all, upon the whole, patient and law-abiding, and looking to peaceful Reform, and not to Revolution, for the amelioration of their condition. Infallible Rome stifled the Reform, in smoke and blood, in Catholic France, Spain, and Italy, and out of its cruel grave stalks the pale bloody spectre of the Revolution. Austria endeavours to save herself by timely breaking with the Papacy, discerning that she had better face the curses of the Pope than the Revolution. We cannot tell how the Ultramontanes themselves manage to hide these facts from their own eyes. That the repression of all freedom of thought in France and Spain throughout the Reform era was the real parent of the infidelity and crime of the last centuries we have no doubt whatever. The Papacy has been a deadly blight upon the nations that have submitted to its rule. We know well enough how many good Popes there have been, and we know also that one of themselves expressed his mournful conviction to his confessor that it was *impossible* for any Pope to be saved.

"It would be a miracle if Spain and Italy were not infidel, in view of what the ministry of religion in both countries has almost ever been. Had the Papacy but of the last two centuries presented to the world the spectacle of a spiritual dominion purely administered by the chief Pastor of the Church to maintain purity of life and doctrine, and to set an example of holy and disinterested conduct to the world, some excuse might have been found for the decree of the late Council. But with the history of the Papacy an open book we say to every man who has the honesty to read it—the Vatican decree is the mournful fact of the age."

—Poona, Telegram, May 7: His Excellency Sir Bartle Frere does not proceed to Simla, but returns to England by next mail.

—*Indian Statesman:* "The Roman Catholic authors of *Janus* tell us that even St. Bonaventure, whom the Popes had loaded with honours, and who was bound by the closest ties to Rome as a Cardinal and General of his Order, did not hesitate in his Commentary on the Apocalypse to declare Rome to be the harlot who makes kings and nations drunk with the wine of her whoredoms. For in Rome, he said, Church dignitaries were bought and sold; there did the princes and rulers of the church assemble, dishonouring God by their incontinence, adherents of Satan, and plunderers of the flock of Christ. He adds that the prelates, corrupted by Rome, infest the clergy with their wives; and the clergy, by their evil example of avarice and profligacy, poison and lead to perdition the whole Christian people.* Petrarch, who for many years had closely observed the *Curia*, saw and felt, somewhat later (1350), like St. Bonaventure, Dante, and Pelayo. In his eyes, too, it is the Apocalyptic woman drunken with blood, the seducer of Christians, and plague of the human race. His descriptions are so frightful that one would suppose them the exaggerations of hatred, were they not confirmed by all his contemporaries.† The letter of the Augustine monk of Florence, Luigi Marsigli, Petrarch's friend and pupil, is quite as outspoken about the Papal Court, which no longer ruled through hypocrisy—so openly did it flaunt its vices—but only through the dread inspired by its interdicts and excommunications.‡

"For four centuries, from all nations and in all tongues, were thousand-fold accusations raised against the ambition, tyranny, and greed of the Popes, their profanation of holy things, and their making all the nations of Christendom the prey of their rapacity; and, what is still more surprising, in all this long period no one attempted to refute these charges, or to represent them as calumnies or even exaggerations.' And yet, says Father Leiter, it was those wicked Germans that ruined the Church, and the apostate monk Luther!"

—The Rev Chas. Gilder makes a special appeal to the public for subscriptions to the Indo-British Institution. He states that within a fortnight applications for no fewer than *twenty* children have been received for admission. The payments offered for them amount to Rs. 44 only. Rs. 10 each or 200 monthly will be the amount of outlay on their account if they be admitted. The difference, to be raised monthly from the general public, is therefore over Rs. 150 a month, the whole of the available fund being needed by the present inmates.

—A great fire occured in Yokohama on the 22nd March. The *Japan Mail* says:—"It broke out in the native town, and swept away all that quarter lying to the rear of the market, and known as Aioucho. It would seem that the fire broke out from the upsetting of a paraffin lamp, and the flames quickly communicating with the adjoining buildings spread far and wide, the fire being stopped only by a failure in the supply of inflammable material. The official report states that 1,500 houses were burnt, covering near 44 acres of gronnd, and rendering 5,672 persons houseless."

—Wreck of the *Atlantic:* "It was utterly impossible (says the *New York Herald*) to save any of the ladies, although strenuous exertions were made to do so. Captain Williams conveyed Mrs. Merritt and her sister to the lifeboat, but, finding it impossible to launch her, he placed them in the rigging. They were lost, as were also every woman and child on board. Among the many sad incidents of this terrible calamity was the death of Mr. Price, who perished upon the side of the vessel from exposure. The ladies behaved with the utmost heroism; not one cry was heard from them as they perished. Mother and daughter parted from each other in silent agony. Mr. Fisher's wife besought him to save himself, but he refused to leave her.

* *Oper. Omn. Supplem. sub ausp. Clem.* XIV. Trid. 1773, ii. 729, 755, 815. Cf. *Apol. contra eos quo Ord. Min. aversantur*, Q. 1.

† *Epist. sine Titulo*, Opp. II. 719.

‡ *Lettera del Ven. Maestro. L. M. Centro i visi della Corte del Papa.* Genova, 1859. He calls the cardinals "avari, dissoluti, importuni, e sfacelli Limogini," most of them being of the province of Limousin, and the *Curia* at this time entirely in their hands.

They were both lost. One of the keenest regrets that seems to be felt by the officers and saloon passengers is that no lady or child (but one) was saved. They fear that it will look selfish upon their part.

"Incidents of the most heartrending character are recorded. A little fellow, the only child saved from the wreck, rushed up on deck with the stream of passengers when the first alarm was given. His parents and other members of his family were below. They perished when the ship filled and fell over on her side. Hustled about along with that struggling mass of excited humanity, the piteous screams of the poor little fellow went to the stoutest heart. He leaped upon the back of one of the men, in the hope of being saved by him; but the man shook off the wailing boy. His cries at last attracted the captain, who, perceiving the tenacious manner in which he was struggling for life, called out to the men who were surrounding the lines that led to the rock and safety to endeavour if possible to save the boy. The poor little fellow was immediately passed over the heads of the struggling mass of beings, and placed in the boat. The kindly men who were struggling to save life almost wept for sympathy as they put the lad on shore, safe in body, though sadly afflicted by his parents' loss."

—We have to acknowledge with thanks the receipt of a copy of the *Indian Traveller's Guide* for May.

—Deaths last week, 319.

Selections.

MANHOOD AND MONEY.

—It is not often that there is time for any one to talk so long Around Our Table, but it is not often that any one talks so well as our friend who tells us what he heard and thought at Mr. Beecher's lecture on "Manhood and Money."

I can hardly conceive of a more satisfying thing to a speaker than to be greeted by such an audience. The great Union Park Church was filled. The eager applause which rang out to him as he appeared on the platform showed that the expectant hearers were already his friends. That most of them had given two or three dollars each for a seat did not seem to abate one jot their hearty good will. No other man in America, perhaps none other in the world, could command such an audience at such a price. To speak in the face of this expectation would have daunted Cicero himself. But if Mr. Beecher had any misgivings they were not in the least manifest, as with quiet assurance he laid a few scattered sheets upon the desk and plunged into the heart of his subject. From the very outset he took an unresisted possession of his hearers. There was no claptrap, no storming to catch applause, no prearranged posturing for stage effect. It was good, honest success. I cannot well help placing myself among those who believe Mr. Beecher to be the foremost orator in America.

But as to the moral resultant of the lecture, how was that? In this inmost essential I confess to some slight abatement of my enthusiasm for the man, an abatement which does not grow less the more I think of it. I cannot stay to analyze the lecture as a whole. In the main it was this: Wealth is vastly on the increase. Multitudes are thronging the avenues that lead to it. Never in the world was the acquisitive impulse so active. Can the Christian safely float into this current? Certainly. The day of the anchorite is gone. A man ought to make money—honestly indeed, and with moderate haste, but with a hearty purpose. It is the means of enlarging his manhood. The very getting, if he do it rightly, is a minister to his growth. Men ought to be strong enough to give full swing to this impulse and to grow stalwart in bearing the burdens of their accumulating. To hold one's self back from this from fear of its too great power over him is to confess himself weak and infantile. Make money. Make it rightly. But by all means let the making be the servitor of your growth in manhood. All this was said in a forceful some of it in a grand way, and I could not help joining in the applause with which the finer points were received. If there was a faint undertone of dissent in my mind at some of the things said; if such scraps and echoes from the Word would flit across my thoughts, "Godliness with contentment—" "Love of money is the root—" "They that will be rich fall—" "It is easier for a camel—," they were on the whole overborne by the wholesome and pungent correctives thrown in. Upon a more quiet second thought, however, I cannot altogether repress the fear that more of the audience will accept the license given them to "go in" for money than will heed the restraints with which the lecturer certainly desired to bind it about.

But when it comes to the use of money my dissent takes a more positive shape. Not only what he said, in fact, but what he failed to say, it seems to me, is fairly open to criticism. Wise and timely words were spoken in respect to the example of men like Fisk. It was his great ability, and not his misuse of money, that gave him success. The whole audience were in hearty accord with his invectives against the tyranny of mammon as inflicted by the gigantic monopolies. But to what use shall the honest money-getter put his gains when they are won? Mr. Beecher's answer is in substance this: Gather about you the appliances of culture, refinement, and pleasure. Build fine houses, lay out elegant grounds, collect the treasures of art. "The earth is the Lord's and the fulness thereof." The Christian is an heir of God, and God means that he shall have these things and enjoy them. Self-denial is for anchorites. For you, as soon and as fast as you can bear them and get the money to buy them, are enjoyments, luxuries, fine equipage, beautiful surroundings, whatever will make the home happy, whatever will minister to your better desires, whatever will make your nature rich, refined, exalted. The millionaire cannot eat or wear all his income. These are the lower animal wants. For the rest let him spend it on his higher nature. Thus will his wealth be a means to elevate him. The sphere of his wants will greatly increase, and will increase commerce, and this will benefit mankind.

Now there is a degree of truth and good in all this, but it is certainly a half-truth, an imperfect truth, and so may contain a dangerous error and do real injury. I do not think the average American who is getting on in the world needs the sweetly persuasive eloquence of Mr. Beecher to encourage him to spend his gains in the appliances of taste and luxury. Our people are already notorious for their extravagance. They have gained almost a bad eminence abroad for the lavish way in which they do just this thing. To many this seems one of the most discouraging features in our American society. It appears to me—and is it not so?—that this love of pleasures which money can buy is the chief source of that mad haste to be rich which has so rotted the morals of our public men and hung our halls of legislation with the emblems of shame. By all means, within a just measure, make the home beautiful, cultivate the taste, add to the means of enjoyment. But is this the chief thing to be done with the surplus of wealth? Such was the main impression left on my mind by the lecture. I do not think Mr. Beecher means it so. But if I mistake not, such it was. And then, were this right, is it the way that manhood is won? I have somehow got the idea—perhaps it is out of date—that the highest character comes through struggles, self-denial, sacrifice. If I remember rightly, there is an old-fashioned book that has some precepts and examples on this point, and history has some teachings. It is not usually thought that the muscle of Roman manhood grew as wealth and culture and luxury increased. The Greek philosopher who taught that pleasure is the sovereign good was as pure, simple, and manly in his own life as Mr. Beecher, and yet somehow his doctrine lent itself to the service of sensuality, and Epicurean has come to be a bad name.

But the greatest want to me in the lecture was what was left unsaid. How shall a man make his surplus minister to his manhood? I have tried to state Mr. Beecher's answer. But were it true, is this all? Is it more than the least part? I have an idea that in addition to a man's taste, fancy, imagination, love of the beautiful, and all that, he has a *moral* nature which should be taken into the account. It is the exercise and growth of this *chiefly*, it I mistake not, where the use of money should be made to tell. If wealth increase, the fibre of Christian character gains strength by resisting the lures to self-indulgence. It grows round and full and beautiful by an outlay in the practices of beneficence. And if this outlay be at some cost of self-denial, all the more does the manhood grow. Now this was scarcely hinted at in the lecture. That which should have been its culmination and crown was only whispered in parentheses. Indeed it was treated once with something akin to a sneer. And to my mind that thrust at the mother for trying to teach her child self-denial for charity's sake was not worthy of the man nor the occasion. It may be good Dickens. It certainly is not good Bible. And then, besides being wicked, it is threadbare. Mrs. Jellyby has done duty long enough. It is time she were permitted to retire from public view. I frankly confess that, to me, a beautiful act of loving sacrifice at a certain supper is a much more Christianly, wholesome thing to contemplate, But as for that, the doctrine of the lecture quite improves on a suggestion said to have been made on that occasion. The three hundred pence worth of nard if sold might have reached the poor, but how much more to the purpose to have used it in giving some added grace to the person of the fair penitent herself!

Gough says that that is a poor subject indeed in treating which he cannot say something on temperance. But Mr. Beecher's theme led straight to the point that the highest good of a man's money comes to him not through spending it upon himself, but in its right use for the good of others. It would have been no episode. Here his lecture should have found its chief interest and made its deepest impression. If anything brings out the noblest manhood, it is the spending of one's fortune, to the point of self-denial if need be, in lifting the world's poor from their misery, and above all in giving salvation to the lost. Let this be wrought in with personal labour and be carried on with a wise forecast, and be suffused with a glad sense of fellowship with Him who pleased not himself in his service for man, and no element of character worth having will be found greatly wanting.

Mr. Beecher is a Bible student. He has written a Life of Christ. I wish he could have brought over from that research the memory of some of these words that tell of bearing the cross, and of losing the life for the gospel's sake that there may come in a higher life. I confess to a profound regret that so grand an opportunity should have been—I will not say lost, but—misused.—S. J. H. *in the Advance.*

Miscellany.

—Report of the American Madura Mission: In illustration of the views of the heathen in regard to the character of Native Christians, we may mention a case of recent occurrence. A merchant of the wealthy Nâttucottai chetty caste came to a catechist's house at one of our stations and asked permission to remain overnight. The catechist replied that the merchant's own class of people lived in the village, and asked why he did not go to them instead of coming to Christians. The man replied that from what he had seen of Christians he believed they were honest and could be trusted, and as he had considerable money with him he sought out the Christians that he might remain with them.

The strong prejudice in the native mind against female education is very gradually but manifestly decreasing. Five schools for Hindu girls, two in Dindigul, two in Madura, and one in Ammapatti, have been in operation during the year and have increased in numbers and interest. Five Brahmin girls are connected with one of these schools in Madura.

There seems to be but one opinion as to the decreasing influence of heathenism. With the exception of an expensive building within the temple at Madura we hear of nothing in the way of erecting new temples. A very respectable native connected with the temple in Madura stated of his own knowledge that the prestige and revenues of that temple, the most famous in Southern India, were continually decreasing, while Christianity, he said, was on the increase, and must ultimately prevail throughout the whole country. Another Native gentleman well acquainted with the facts informed us, a short ago, that although the Tirupavanum temple owns a number of villages, but little profit was derived from them; and the temple officials were reduced to the necessity of purchasing the supply of necessaries for their worship in the bazaar from day to day, on account of the poverty of the temple. In another temple, in the same place, where large numbers, some say 200 or 300, of sheep were annually sacrificed at the principal festival, now only one, or two at most, were sacrificed.

The Brahmoist movement, which for a while seemed so hopeful in its tendency towards Christianity, appears now to have reached its climax

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and to be receding towards Hinduism again. Christ has been deliberately rejected by the followers of Keshub Chunder Sen, and their glory has departed. The Gospel alone is mighty to the pulling down of strongholds, and there is no other name under heaven given among men whereby they can be saved but the name of Jesus Christ our Lord.

A young man from Melur, now in the station school at Tirupavanum, was lead to renounce heathenism by reading a small tract. Another man, who has professedly renounced idolatry and placed himself under Christian instruction, attributes the change in his views to reading a portion of the New Testament. A curious instance of eclecticism may be mentioned in this connection. One of our catechists sold a portion of the Scriptures to a bazaar man who has read much on Hinduism and Mahomedanism, and who now says he does poojah to three gods. He worships Siva with ashes and muntrums, and Allah with an offering of sugar and prayers; and now he also worships Jesus by reading a portion of the New Testament, and a prayer. He evidently pleases himself with the idea that he has now at least three chances of being saved. We may smile at the delusion, but it is no greater than that of thousands who are striving to combine the worship of God and Mammon.

Evangelical Christendom: "Switzerland is now also engaged in a war provoked by the Pope and the Jesuits. It seems that the latter wished to gain increased influence in the historic city of Geneva, and with that view appointed the Roman Catholic *curé* there—Mgr. Mermillod—Bishop of Hebron *in partibus*, and Vicar Apostolic. The Bishop of Friburgh had previously exercised episcopal jurisdiction, but he was to leave the field open to the new Vicar Apostolic, whose appointment was without consultation or the permission of the civil authorities, or the Roman Catholic population. All this naturally raised the indignation of the Federal Council, and several stringent measures were proposed in consequence. The practical result has been a decree for the expulsion of Mgr. Mermillod, his being conducted beyond the Swiss frontier to Ferney, and an offer by the Government to the Roman Catholics of leave to manage their own affairs independently of the Pope, and, of course, to elect their own clergy. The Bishop of Basle has been also deposed by the Federal Government, and his see declared vacant, for excommunicating the Abbe Gochwind, *curé* of Starrkirsh, on his refusing to admit Papal infallibility."

Paris: "The work of the Rev. Mr. M'All is now universally regarded as a success. It is one year since he commenèced his first *soirée morale* in Belleville, and now he is opening his *fifth* in the opposite quarter, behind the Panthéon. About 30,000 have passed their evenings in these various rooms, reading good books and hearing good words. Very remarkable instances of softening-down of unbelief and prejudice, and some of hopeful conversions, cheer the persevering labourers. The work of preaching to the general public in the Rue Royale is also a success, and in this single meeting of the kind about 30,000 have also heard the Gospel during the year. Pastor Armand Delille is no longer at a loss for helpers; brethren of all denominations think it a privilege to stand up for Christ and plead with souls in that chapel, as well as in the different sphere of Mr. M'All's meetings. Last week the attention of all present was rivetted by a stirring Gospel address from Pastor Rey (of Le Mans), who is shortly going to New Caledonia as a missionary to the prisoners transported there for having participated in various deeds of the Commune. He seems the right man for such a work, which is as interesting as it is arduous. The work of revival in the South, mentioned in my last, and of which I was eye-witness, is going on; more souls are made aware of their sinful state, and more are rejoicing in a newly-found Saviour."

Rome: "I have had the pleasure of meeting lately with most of the Christian labourers in Rome. Things are going on satisfactorily, on the whole, in the Eternal City, notwithstanding that many of the brethren there actively at work are either foreigners or young in evangelistic enterprise. They continue to pull together in various committees for the general good, and, while carrying forward their separate operations in different parts of the city, meet together for prayer and mutual counsel. The Italian Bible Society, which was formed in Rome last year, and has already 4,000 associates, is now seeking to form sister societies, or branches, in the other capital towns of Italy, so as to go forward as a really Italian society, and print other editions of the Diodati version, in addition to the 10,000 copies lately issued.

"Signor Gavazzi, as usual, is full of labours, preaching and addressing the soldiery of Rome, and lecturing on the parables of Christ; and not least, though last-mentioned, of important Christian effort, are the two Bible-women, supported by Mrs. L. N. R., of London, who gather evangelical mothers together, nurse the sick, visit from door to door, and penetrate to the hospitals and prisons of Rome."

TELEGRAPHIC NEWS.

Paris, May 1st: M. Thiers, in receiving one of the Deputies, stated that his situation was difficult, but he hoped to overcome it. He asked for the confidence of the Republicans.—*La République Française*, M. Gambetta's organ, says that democracy masters all the elections in France.—The election of M. Barodet continues to disquiet France, and it is feared that a serious conflict between the Radicals and Monarchists is brewing.

Florence, 1st: The Italian Ministry has resigned.

Hague, 1st: A telegram has been received here stating that the Acheenese have not molested the troops while embarking.

London, 1st: There are apprehensions of a general Indian war unless the Modocs are soon routed.

2nd: In the House of Commons last night, Lord Enfield, replying to Mr. Eastwick, said that he intends to present the papers on the subject of Sir Bartle Frere's Mission only when complete.—After two days' acrimonious debate the Commons have negatived without a division Mr. Smith's motion demanding the views of Government respecting the adjustment of imperial, local, and direct taxation before any further reduction of indirect taxation.—The Supreme Court of Judicature Bill has passed Committee in the House of Lords.

Vienna, 2nd: The Exhibition was opened yesterday, the were present the Prince of Wales with Prince Arthur, the German Princes, the Archduke of Austria, and other state dignitaries. Immense crowds witnessed the ceremony. The Emperor in his speech alluded to the importance of the undertaking, which, he said, relied upon the patriotism of the people and the support of friendly nations.

London, 3rd: In the House of Commons last night, Mr. Grant Duff, replying to Sir D. Wedderburn, said the pay and allowances of Majors of Artillery in India were much larger than in other parts of the Empire, and it was not intended to make any change.—General Garibaldi is reported to be alarmingly ill.—The French have completed a fourth milliard of their indemnity.—*Obituary:* Captain James Vaughan.

4th: The Orenburg detachment of the Khivan Expedition has reached Mamazotan. The vanguard is at Tchusekule and advances with difficulty. The health of the troops is good.—A telegram from Rome states that the King has requested the Ministers to resume office.

Paris, 5th: A meeting of the Permanent Committee was held at Versailles on Saturday without incident, the Conservatives having decided to maintain a passive attitude until the session is resumed on the 19th instant.

London, 5th: The mustard and chocolate works of Messrs. Taylor Bros., Spitalfields, have been entirely burnt.—A bridge at Dixon, Illinois, has fallen while crowded. Fifty people were drowned.—H. M. Troopship *Crocodile* has arrived.—The Supreme Court of Judicature Bill has been read a third time in the Lords.—Mr. Stansfeld, in the House of Commons, has introduced bills for consolidating local rates, equalizing liability, and for valuation of property.—England has proposed that the Mixed Commission at Washington shall determine the frontier of Canada. The Alaska matter is still under consideration.—Don Alfonso is still in Spain, and the Carlists are active, though their dispersal is constantly announced.—The Pope is again confined to his bed.—The Italian Ministers have resumed office.

6th: Mr. Fawcett's Dublin University Bill has passed Committee. The damage reported to the French vintage has been exaggerated.—Sir Henry Rawlinson has been deputed to meet the Shah of Persia.—Colonel Frederick Pollock and General Bourchier have been knighted at Windsor and invested with the orders of the Star of India and the Bath respectively.—*Obituary:* Admiral Rigault de Genouilly.

Paris, 7th: M. Thiers has resolved to introduce Constitutional Bills at the recommencement of the session. M. Barodet and other Deputies desire confidence, conciliation, and concord, and promise to support M. Thiers in his efforts in definitely instituting a Republican Government.

London, 7th: Lord Chelsea, a Conservative, has been elected member for Bath.—In the House of Commons last night, Sir Charles Dilke's motion in favour of a redistribution of seats was rejected by 268 against 77 votes. Mr. Gladstone opposed the motion as inopportune.—Mr. Lowe announced a revision of the Zanzibar mail contract in consequence of the abandonment of the recent Cape mail contract.—*Obituary:* Earl Zetland.—Sir Charles Trevelyan's motion to cease appointing Honorary Colonels has been rejected.—The Porte has accepted the proposal of M. de Lesseps to appoint a committee of high Turkish officials to examine the question of the Suez Canal tolls.—The mails from Bombay of the 7th ultimo viâ Southampton were delivered in London on the 5th instant.—The ship *Beaumaris Castle*, bound from Calcutta to New York, has been wrecked off Bermuda. Part of the cargo was saved.—The ship *Tennyson*, bound from Calcutta to Boston, Massachusetts, foundered on 22nd February last.

8th: The exports from Great Britain during the month of April amount to £21,343,000, and the imports to £31,245,321.—The Khan of Khiva, in returning 27 Russian prisoners, has demanded the stoppage of the expedition, besides certain unacceptable conditions. The Orenburg detachment entered Usturt on the 23rd April.—Mr. John Stuart Mill is seriously ill.—The Pope is in a precarious condition.

Vienna, 8th: The exhibits for the Exhibition are rapidly increasing. The Prince of Wales and Prince Arthur are still here, and the festivities continue.—*Obituary:* Chief Justice Chase.

PASSENGERS SAILED.

Per P. and O. Str. *Ceylon, May 5th:*

For Southampton.—Mrs. Loudon; Mr. and Mrs. A. H. Leith Fraser; Captain J. A. Browne; Mr. and Mrs. W. McGregor; Mr. Robert Doidge; Lieutenant and Mrs. Coote and child; Mr. W. N. Littlewood; Surgeon Lundy; Mr. Wood; Mr. Lovejoy; and Major Macdonald.

For Brindisi.—Mr. J. Simson; Captain C. H. Plowden; Col. Douglas, R. A.; Dr. W. B. Beatson; Col. W. Gray; Mr. Hamilton Maxwell; Mr. Bishop; Mr. Ardaseer M. Kaka; Mr. Rustomjee P. Kerrawalla; Master Reynold; Mr. M. Rogers; Dr. Lethbridge; Mr. G. M. Struthen; Mr. Place; Mr. H. Bamber; Mr. Mayhew; Mr. Kelly; Mr. W. E. Jellicoe; and Lieutenant-Colonel A. R. Gloag.

For Venice.—Colonel St. George; Mr. W. A. Porter; Mr. H. E. Jacomb; the Hon'ble Mr. Justice Kemball; Mrs. Kemball; Mr. and Mrs. Brodhurst; Mr. F. T. Atkins; Mr. J. Sutcliffe; Captain J. Miller; Mr. H. Betts; Mr. J. D. Ward; Mr. J. F., Mrs., and Miss Moir; Mrs. Playfair; Mr. J. A. Rose; Mr. F. Freeborough; Mr. J. H. Beazley; Mr. and Mrs. H. E. Astley; Capt. Dodd and child; Mr. F. Asquith; Mr. T. F. J. Wakley; and Mr. W. R. Pratt.

For Suez.—Mr. W. F. Rogers; Mr. E. Segner; and Col. Currie.

For Aden.—Miss S. Stevens; Mr. and Mrs. J. Barker; Colonel C. M. McGregor; and Mr. S. Cursetjee.

For Gibraltar.—Mr. R. B. Frias and Mr. H. P. Dias.

PASSENGERS ARRIVED.

Per Str, *Strathclyde, May 3rd:*

From London.—Capt. and Mrs. Butler and child; Mr. and Mrs. Fennell; Miss Martin; Mr. and Mrs. Baldwin; Mr. Stewart; Lieut. and Mrs. Hartle and 2 children; and Mrs. Boyce.

Per P. and O. Str. *China, May 7th:*

From Venice.—Mr. and Mrs. J. O'Connell; Mr. and Mrs. T. H. Bowden; Col. and Mrs. Crommelin and child; and Mr. W. C. Ward.

From Brindisi.—Mr. R. H. Froude; Mr. A. Robertson; Mr. H. G. Scott; Mr. J. S. Begg; Mr. A. Allardyce; Mr. S. V. Jones; and Mr. W. Bell.

From Southampton.—Mr. G. Elias; Col. Moxon; Lieut. Lysaght; Surgeon Riddell; Sub-Lieut. C. Curtis; Miss E. W. Smith; Mrs. Cantor; Major and Mrs. Reid; Mrs. E. S. Hughes; and Mr. T. Hargrave.

From Aden.—Mons. and Mdme. Deschamps; Mr. A. Maclean; and Mr. R. H. Lewis.

DOMESTIC OCCURRENCES.

(*Charge for insertion*, 8 *annas.*)

BIRTH.

MORRIS—May 6th, the wife of Mr. James Morris, C. E., of a daughter.

MARRIAGE.

RAINS—STEUART—At Christ Church, Byculla, on the 2nd May, Margaret, second daughter of Charles Steuart, Esq., of Donagha dee, County Down, Ireland, to William Rains, Esq., G. I. P. Railway.—No cards.

DEATH.

JENSEN—April 23th, at Calcutta, T. Jensen, Artist, formerly of Bombay and Poona.

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Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.